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The Nature of true Holineſs explained;

IN A

DISCOURSE,

Delivered at a

Monthly Exerciſe of PRAYER,

WITH A

SERMON,

On the Twentieth of *April*, 1749.

By *JOHN BRINE.*

Publiſhed at the Requeſt of the MINISTERS, and others, who heard it.

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PREFACE.

IT is an Obſervation, which I have long made, that thoſe who are charged with being licentious *in their Principles,* at leaſt, *becauſe of their firm Attachment to the Doctrines of the* true *Grace of God, always expreſs an Approbation of* real *Holineſs: And that Diſcourſes of* Evangelical *Obedience, are ſure to meet with a* cordial *Reception from them, when others of different Sentiments about the Doctrines of the Grace of God, diſcover a* Diſlike *to* ſuch *Diſcourſes. The Reaſon of which is, I am perſuaded, the* former *really underſtand the Nature of Holineſs, approve of, and aſpire after* true *Purity, and that the* latter *are both ignorant of it, and Enemies to it. The Conſideration of this* alone, *prevented my being ſurprized that I ſhould*

be desir'd to publish this Discourse. I believe, that those whose Desire this was, are much concerned to promote true *Holiness, both of Heart and Life; and that, under the Influence of this Principle, they moved for this Publication, as what, in their* very candid *Opinion, might, thro' the* divine Blessing, *in* some *Measure, be subservient to that* important *Purpose. That this* pious *View may be answered by it, I trust, is the* sincere *Desire and Prayer of its* unworthy *Author,*

J. B.

ERRATA.

Page 4. line 4. for *Word* read *World.* Page 20. l. 26. read, *careful of.*

Heb. xii. 14.

Follow Peace with all Men, and Holineſs; without which no Man ſhall ſee the Lord.

THE inſpired Writer, in this Chapter, offers various Things to the Conſideration of the *Hebrews*, in order to animate and encourage them under thoſe Afflictions which they ſuffered, *viz.* that God was their compaſſionate Father, that he was determined to do them Good by all his Diſpenſations towards them: Particularly, that he deſigned to make them Partakers of his Holineſs, by thoſe Afflictions. And he exhorts them to endeavour to ſtrengthen one another's Hands under Weakneſs and Fainting. In the Words which we have read, he recommends to them, the cultivating of Peace with all Men, and a Purſuit after Holineſs, as what is neceſſary to future Happineſs.

I. We ought diligently to cultivate Peace with all Men. The Saints are the Children *of the God of Peace*, and the Subjects of the *Prince of Peace*, and therefore it becomes them to be careful to promote Amity and Friendſhip with all. This is to be done,

1. By declining every thing which may irritate and provoke both in Words and Actions: All juſt Occaſions of Offence are carefully to be avoided: A wrathful and injurious Temper is not by any means to be indulged, if we would preſerve Peace among thoſe with whom we are converſant.

1. We muſt be ready to perform all good Offices for all. It is not enough, that we be inoffenſive and harmleſs in our Behaviour, but we muſt do Good to all: 'Tis our Duty to imitate our Heavenly Father, by the Exerciſe of univerſal Benevolence and Goodneſs. He *maketh his Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt, and on the Unjuſt*; and we ought *to love our Enemies, to bleſs them that curſe us, to do Good to them that hate us, and pray for them which deſpitefully uſe us, and perſecute us* *. Farther,

II. The inſpired Writer recommends an earneſt Endeavour after Holineſs. It was my Deſign principally to inſiſt on this Part of the Subject, and, therefore, I have thus haſtened to it. And, I propoſe,

Firſt, To conſider the Cauſes of Holineſs.
Secondly, The Nature of it, or what it is.
Thirdly, I would ſhew, that we ought diligently to endeavour after it.
Fourthly, That *without it no Man ſhall ſee the Lord.*

* *Mat.* v. 44, 45.

Firſt,

First, I am to consider the Causes of Holiness.

We have lost that which was the true Glory of our Nature, *viz.* our original Rectitude and Righteousness; *The Crown is fallen from our Head; woe unto us, for we are spoiled!* Let us then attend unto the Consideration of the Causes of Holiness, wherein consists the true Exaltation of our Nature, which is dreadfully debased by Sin; the *impulsive, procuring, efficient, and instrumental* Causes or Means of that Purity which is absolutely necessary to future Blessedness.

1. The impulsive Cause, is the eternal Goodwill and Grace of God exerting itself in the Election of our Persons to everlasting Life; *God hath from the Beginning chosen us to Salvation, through Sanctification of the Spirit* *: And the *Apostle* affirms, that he *chose* us, that *we might be holy*. Our holy Vocation is according to his *Purpose and Grace*, which was given us in *Christ before the World began* ‖: Hence the Character of the Saints is, *the Called according to his Purpose*. Let some suggest what they please against the Doctrine of Election, as calculated to encourage Sloth, Negligence, and Carelessness in the Minds of those who believe themselves to be included in that gracious Decree; since it is an Appointment to a Participation of Holiness in order to Hap-

* 2 *Thess.* ii. 13. ‖ 2 *Tim.* i. 9.

pineſs, that is an entirely groundleſs Calumny; it is the Origin from which true Holineſs ſprings; nor is there any thing of it in this World but what is derived from that Fountain; and that which is the Cauſe of Holineſs, cannot reaſonably be thought of a Nature ſuited to encourage the Practice of its direct Contrary, *viz.* Sin.

2. The procuring Cauſe of real Holineſs, is the Death and Satisfaction of Chriſt. Tho' it is true, that the Sufferings of our Saviour did not cauſe a Will in God to communicate the Bleſſings of Grace and Glory to his People, yet his Atonement is the Foundation on which they are all conveyed to them. Hence is that Prayer of the inſpired Writer in Behalf of the *Hebrews: Now the God of Peace, that brought again from the Dead the Lord Jeſus Chriſt, that great Shepherd of the Sheep, thro' the Blood of the everlaſting Covenant, make you perfect to do his Will, working in you that which is well-pleaſing in his Sight* *. In that eternal Covenant which was entered into by the Father and Chriſt, it was a Condition required of him, and agreed to by him, to make his *Soul an Offering for Sin*, and a Promiſe was made him, that on this Condition he ſhould have the Satisfaction of ſeeing his Seed Participants of Holineſs and Happineſs. This Condition is fulfilled, hence he has a Right to expect the Fulfilment of that Promiſe relating to them

* *Heb.* xiii. 20, 21.

all;

all; nor can the Father, in Juſtice, fail of the Performance of his Promiſe. That invaluable Price which was paid for the Redemption of our Perſons from Miſery, aſcertains our Participation of Holineſs here, and complete Happineſs hereafter.

3. The efficient Cauſe of true Holineſs is the Spirit of God; Grace in the Mind of a poor Sinner, is his Production; hence we are ſaid to be *born of the Spirit.* Some ſpeak of Grace, as being *partly acquired, and partly infuſed:* I greatly queſtion whether this agrees with good Senſe, and the Nature of Things in relation to Habits of the Mind. It may be, that no Habit of our Minds is partly infuſed, and partly acquired; but that all Habits are either wholly infuſed, or wholly acquired. That a Man may be aſſiſted in the acquiring of Habits, is eaſy of Apprehenſion; but that becauſe Aſſiſtance is afforded to a Perſon in the acquiring of an Habit, it ſhould be ſaid that, that Habit was partly infuſed, and partly acquired, ſeems not to me to agree with good Senſe, and the Nature of Things. However, this is not the Caſe here; ſo far as any Habit is acquired, it is not infuſed: And if Holineſs of Heart is partly infuſed, and partly acquired, then it will follow, not only that in Part we make ourſelves to differ; but alſo, that holy Acts may be performed, where there is no holy Principle, which cannot be. The Saints are ſaid to be *new Creatures*, becauſe they are *the Workmanſhip of God, created in Chriſt Jeſus unto*

unto good Works, and the Holy Spirit is the Author of our Regeneration. Grace in the Heart is the Effect of his gracious Operation upon us; *That which is born of the Fleſh is Fleſh, that which is born of the Spirit, is Spirit.* If there is any Thing in us of a truly ſpiritual Nature, it is the Produce of the Spirit of God, for we are naturally *Fleſh*; the very *Reverſe* of what is *holy and Spiritual.*

4. The inſtrumental Cauſes, or Means of our Improvement in Holineſs are various, *viz.* the Goſpel; that alone is the Food of the new Creature, and ſuited to feed and nouriſh, and invigorate the Principle of Grace in the Hearts of Believers, and, therefore, the *Apoſtle* exhorts us, *as new born Babes, to deſire the ſincere Milk of the Word, that we may grow thereby* *: And our dear Lord prays the Father *to ſanctify his People thro' his Truth, whoſe Word is Truth* †. It is in vain to hope for an Increaſe of Grace in the Heart, without receiving, feeding upon, and digeſting the Doctrines of Grace.

Again, The ſacred Inſtitutions of Chriſt are appointed to this End. In thoſe ſacred Rites, Chriſt is repreſented in his Perſon, Offices, Work, and Benefits, and Grace; and, therefore, they are adapted wiſely to corroborate the Heaven-born Principle in our Souls. Farther, the afflictive Diſpenſations of Providence are graciouſly deſigned to this Purpoſe. Sometimes, it is the Pleaſure of God to throw his

* 1 *Pet.* ii. 2. † *John* xvii. 17.

Chil-

Children into the Furnace of Affliction, there *to try them*, as *Gold is tried*. In their better Part they ſuffer no Loſs, but are Gainers; all his Corrections are intended for their Good, and, under his Bleſſing, are ſubſervient to that End; thereby, as it is declared in the Context, they become *Partakers of his Holineſs*. And, they are purified from their Droſs; *By this ſhall the Iniquity of Jacob be purged, and this is all the Fruit, to take away his Sin* *; a bleſſed Fruit of Affliction this. The Chriſtian, if he does not give Thanks to God for the Matter of the Affliction, he will for the Advantage which he gains to his nobler Part thereby. Beſides, ſpiritual and holy Converſation tends to promote Holineſs; *No corrupt Communication ought to proceed out of our Mouths; but ſuch as is good to the Uſe of edifying, that it may miniſter Grace to the Hearers:* Theſe are the Cauſes of Holineſs, ſupreme and ſubordinate.

2 The Nature of true Holineſs, as I apprehend, is very much miſtaken by many, and that is thought to be Holineſs, which hath not any Thing of that Kind in it, and, therefore, an Enquiry into the Nature of Holineſs, which we are exhorted to follow after, may be proper and beneficial. I proceed then,

Secondly, To ſhew what true Holineſs is: And I would do this negatively and poſitively.

* *Iſaiah* xxvii. 9.

I. Negatively: This is to be done in ſeveral Particulars, *viz.*

1. What Men uſually call Virtue, is not Holineſs. By this I intend the Propriety and Impropriety of Things, in relation to human Actions; this is very often called, in our Times, the Fitneſs and Unfitneſs of Things; this Action is fit to be done, and the other is unfit. Now this is an abſtracted Conſideration of Actions, as in themſelves, without Regard to the governing Authority of God in his Law; and, therefore, it is at a very great Remove from Holineſs, which is an Obedience to the Will and Command of that infinite Being, on whom we are abſolutely dependent. Hence it follows, that a Man may be virtuous, or practiſe what is fit to be done, and decline doing what is unfit to be acted, without the leaſt Degree of that Holineſs, concerning which the Enquiry is.

2. Legal Obedience, which riſes higher than the former, is not Holineſs. The Light of natural Conſcience may be much heightened and improved by the Word of God, and a Man's Sins may be ſet in Order before him: He alſo may have an awful View of their Demerit, which will awaken dreadful Fears, and influence him to make an Enquiry how he may *eſcape the Damnation of Hell.* In this Enquiry he preſently apprehends and concludes, that an Alteration in his Behaviour is neceſſary, and he determines with himſelf, that he will immediately change the Courſe of his Actions,

decline what is evil, and perform what is good. Upon doing which, he begins to cheriſh Hopes of regaining an Intereſt in divine Favour; on this Principle, that God is a merciful Being, and will make all reaſonable Allowances for his neceſſary and unavoidable Imperfections, and for all thoſe numerous Temptations, wherewith he finds himſelf ſurrounded in every State. This indeed is the common Doctrine of our *ſad Times*. Such Perſons doubt not, but that if they do the beſt they are able in their preſent Circumſtances, God will be favourable to them in Judgment, and cry to themſelves, *Peace, Peace*, tho' certain Deſtruction, if rich and ſovereign Mercy prevents not, awaits them. Sometimes, they proceed ſo far as to celebrate the ſacred Rites of Chriſtianity, and in their own, and in the Opinion of others alſo, they commence true Chriſtians; whereas all their Obedience is carnal, and ariſes from the Fleſh. As one well obſerves, *they obey, not becauſe they love the Goſpel; but becauſe they fear the Law.* This it is to *follow after the Law of Righteouſneſs*, as the *Jews* did, *who attained not to the Law of Righteouſneſs, becauſe they ſought it not by Faith, but as it were by the Works of the Law* *. Luſt, notwithſtanding this Change in a Perſon, ill retains its Dominion in the Heart, and will ſo do, until ſovereign and efficacious Grace takes it away, and brings a Man to ſub-

* *Rom.* ix. 31, 32.

mit to be ſaved in the Way of God's Appointment. Sin ſtill preſerves its Rule in the Mind, tho' the Form of its Government is altered, and none of the Actions of ſuch a one are holy, they all ſpring from a ſelfiſh Principle, and are directed to ſelfiſh Ends, which is not ſerving God, but is a Man's Aim to ſerve himſelf. This legal Obedience, therefore, hath not any Thing of true Holineſs in it.

3. The Knowledge of the Truth of Evangelical Doctrines is not Holineſs; Orthodoxy is not Grace; nor is Soundneſs of Judgment, Holineſs. The Perception of the Evidence of divine Truths, is the Buſineſs of Reaſon, not of Grace. A Man, therefore, who hath no Principle of Holineſs in him, may diſcern that Evidence, and the ſtrict Connection, Dependence and Harmony of the ſeveral Branches of Evangelical Truth, and give an Aſſent unto thoſe Truths, tho' the Things themſelves he is wholly unacquainted with. It is a ſad Miſtake to think that we are holy Perſons, becauſe we are perſuaded of the Truth of Goſpel Myſteries, for that Perſuaſion ſprings up in the Mind from Acts merely rational upon the Evidence Revelation affords of the Truth of thoſe myſterious Doctrines. Where there is not a ſpiritual underſtanding of ſpiritual Things, and a Savour and Reliſh of them as ſuch, there is no true Holineſs.

4. Gifts, and the Exerciſe of them, is not Grace or Holineſs. By Gifts, I mean an Ability to diſcourſe of Goſpel Doctrines in ſuch a Man-

Manner, as may be very inſtructive and beneficial to others. And it is with me unqueſtionable, that a Man may be what we call an *accurate Divine*, and yet not have the leaſt Meaſure of Grace; ſuch a one, of what Uſe ſoever he may be to others, for their Edification, he is of none to himſelf, by all he expreſſes. Theſe are awful Words of our Lord's, *Many will ſay to me in that Day, Lord, Lord, have we not propheſied in thy Name? and in thy Name have caſt out Devils? and in thy Name done many wonderful Works?* They ſeem to flatter themſelves, that their eminent Gifts, and the Exerciſe of them, would procure them an Admiſſion into Heaven. Very awful indeed is the Anſwer they receive from Chriſt: *Depart from me, ye that work Iniquity* *. As Gifts and Grace are diſtinct Things, it is very neceſſary for thoſe who are employed in public Work, to look as well to their Graces, as to their Gifts: Without this, a Miniſter, while he is improving in his Gifts, may, and will, I think, *dwindle ſadly* in his Graces. Other Acts are neceſſary, and Diligence of another Kind is needful to an Improvement in Grace and Holineſs, than thoſe which will ſerve to the Improvement of our Gifts. Having obſerved what Holineſs is not: I go on to ſhew,

II. In a poſitive Senſe, what it is: And it is to be conſidered as a Principle, and Acts flowing from that Principle.

* *Mat.* vii, 22, 23.

1. True Holineſs is a *new, ſpiritual* Principle or Spring of Action in the Mind. It is *new*, for which Reaſon, it is called a *new Heart*, and the Subject of it is ſaid to be a *new Creature*; *If any Man is in Chriſt, he is a new Creature: Old Things are paſſed away, behold, all Things are become new* *. This is called new, in Oppoſition to the Fleſh, or corrupt Habits of the Mind, and it is the very Reverſe, and direct contrary of all that was in a Perſon before. Grace is not corrupt Nature mended, but it is a Diſpoſition oppoſite and contrary to it. Fleſh and Spirit are diſtinct Principles in the Mind, two Oppoſites in the ſame Perſon; *That which is born of the Fleſh, is Fleſh*; *that which is born of the Spirit, is Spirit.* The Fleſh ſtill remains what it was, and its Nature will never be changed. From theſe contrary Principles proceed contrary Acts, and there is a mutual Oppoſition between them; *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, theſe are contrary the one to the other* †. Again, this Principle may be called *new*, tho' not in Oppoſition to, yet in Diſtinction from, that original Righteouſneſs, which Man poſſeſſed in a State of Innocency. There is an Agreement in their general Nature, as the one and the other are truly holy; but, in ſome Reſpects, there is a Difference between theſe two Principles: This latter was not due to Man by the Laws of Creation, and,

* 2 *Cor.* v. 17. † *Gal.* v. 17.

therefore, as Men have it not in Fact, they never had it in Right; and God may communicate this Principle to whomſoever he pleaſes, upon the Foot of Sovereignty. The former was not a Life upon God, conſidered in a Mediator, nor was it, in its Nature, diſpoſed and fitted to ſuch a kind of Life; but this latter is ſuch a Life, agreeable to the Nature of that new Covenant-relation, in which the Saints ſtand to God. Farther, it is a ſpiritual Principle; for this Reaſon it is called Spirit; *That which is born of the Spirit, is Spirit*; and all the Acts which ariſe from it, are of a pure and ſpiritual Kind, and of the ſame Nature with itſelf. This Principle alone is the Spring of holy Actions in a Believer; none of his Acts are heavenly, but thoſe which take their Riſe from it; his Mind, or ſpiritual Part only, ſerves the Law of God. That is a Service into which the Fleſh will never enter.

2. This Principle exerts itſelf various Ways, to the Glory of God who wrought it in the Soul, and to the Comfort and Advantage of thoſe in whom it is, *viz.*

(1.) In believing; or in Acts of Faith on Jeſus Chriſt. It diſcerns our Need of him, his Suitableneſs to our Condition; applies to him, and receives him, as he *of God is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption* *; yea, as *our all in all* †: And this Faith purifies the Heart: *Putting no Dif-*

* 1 *Cor.* i. 30. † *Col.* iii. 11.

ference

ference between us and them, purifying their Hearts by Faith. It influences unto a chearful and holy Obedience, for which Reaſon it is called the *Obedience of Faith*, which is alone acceptable and pleaſing unto God, thro' Chriſt, *For without Faith it is impoſſible to pleaſe him* ‖; and we are no farther truly holy and ſpiritual in the Diſcharge of Duty, than Faith is acted therein.

(2.) This gracious Principle loves and delights in heavenly Things. In the Underſtanding, it is a Perception of their infinitely excellent and glorious Nature. In the Will, it is a cloſing with, and Adherence unto them. In the Affections, it is a Delight and Complacency in them, as pure, holy, and ſpiritual, and congruous to its own Nature; no Acts of which Kind can ever ariſe in an unſanctified Mind. A natural or unregenerate Perſon cannot know, nor reliſh and ſavour *the Things of the Spirit of God, to him they are Fooliſhneſs*, and, therefore, it is not poſſible that they ſhould be the Objects of his Choice and Pleaſure.

(3.) Grace hopes for better Things than it hath in preſent Poſſeſſion. They are good Things it now enjoys, but they are far better which it hath in Right and Proſpect. It is an humble Expectation of celeſtial Glory and conſummate Happineſs, in the immediate Preſence of God and a dear Redeemer; on account of

‖ *Heb.* xi. 6.

which,

which, that glorious State bears the Name of Hope; *Looking for that bleſſed Hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt* *. The Chriſtian, in the Exerciſe of Grace, *enters into that within the Vail, whither the Fore-runner is for him entered* †, and hath *his Converſation in Heaven.* Where he ſhall actually be, hereafter, there he now is, ſometimes, in *Deſire*, and in a way of *gracious Communion.*

(4.) This ſpiritual Principle exerts itſelf in a holy Reverence of God. It adores him on account of his infinite Perfections and Glory, in the religious Services which the happy Subject of it performs: *Let us have Grace, whereby we may ſerve God acceptably, with Reverence and godly Fear* ‖; And there is no true Reverence of God in a Mind deſtitute of this holy Principle, for from that alone it ſprings; and there is more or leſs of this Fear of the Divine Majeſty, as this gracious Principle is more or leſs lively and vigorous.

(5.) Grace diſpoſes the Mind to ſubmit to the Will of God, in the various Diſpenſations of his Providence, whether proſperous or adverſe. It is an Acquieſcence in his Pleaſure concerning us, who knows what is beſt for us, and whoſe infinite Love to our Perſons, will always ſo order every Occurrence, as to iſſue in our Advantage, if not as Men, yet as we are Chriſtians; *We know, that all Things work to-*

* *Titus* ii. 13. † *Heb.* vi. 19, 20.
‖ *Chap.* xii. 28.

gether

gether for Good, to them who love God, and are the Called according to his Purpoſe *. And,

(6.) This holy Principle is a Diſpoſition to practice all the Branches of Righteouſneſs in our Converſation in the World; Sobriety, Juſtice, Compaſſion, Benevolence, and whatever elſe Morality includes; *The Grace of God, which bringeth Salvation, and hath appeared to all Men, teaches the Saints to live ſoberly, righteouſly, and godly in this preſent World.* True Grace in the Heart is a ſolicitous *Care to maintain good Works* in the Life. Farther,

(7.) The regenerate Part of a Believer caſts a holy Contempt on the World, and all the moſt delectable Things in it. It is of a Nature far more ſublime than the beſt of earthly Treaſures, and it elevates the Mind towards, and fixes it on Objects infinitely more glorious than the gayeſt and moſt ſplendid Things, which pleaſe the Fancy, and attract the Affections of an unſanctified Perſon. This Heaven-born Principle aſpires towards unſeen and heavenly Objects. From Heaven it came, that is its proper Centre, and thither it tends. So far as our Affections are under its Influence, they are raiſed above ſublunary Things, and placed on the noble Objects, which Angels, and the Spirits of juſt Men made perfect, conſtantly view with Wonder and Delight; *Seek thoſe Things which are above, where Chriſt ſitteth on the Right Hand of God. Set your Affections on*

* *Rom.* viii. 28.

Things

Things above, not on the Things on the Earth †. True Grace refuſes the latter with a holy Diſdain, becauſe it is of a Nature far more noble and refined, than the moſt eligible of them all. Once more,

(8.) This Principle aims at the Glory of God in all its Acts. Real Grace is the moſt generous Principle in the World: Nay, I am bold to affirm, that there is no truly generous Principle in the World, but this gracious one: It is diſintereſted. Grace is not a ſelfiſh Thing; it ſeeks not its own Honour, but the Glory of the God of all Grace, from whom it is derived. Unleſs we deſign the Glory of God in our Acts of Obedience, there is nothing of true Holineſs in what we do. It is not enough that the Matter of our Actions is good: Works truly good ſpring from Love in the Heart, are directed to the Glory of God, as their End, and are performed under the Influence of ſpiritual Conſiderations and Motives. We may pray, read the Word of God, attend on his Worſhip, and diſcharge the Duties of Civil Life in a blameleſs Manner, as to Men's Obſervation, and yet not have the leaſt Degree of Grace. Whatever we think of ourſelves, and what Opinion ſoever others may have of us, we are no farther truly holy, than Grace is acted in our Obedience. If our Graces are not exerciſed in holy Duties, no Holineſs attends them.

† *Col.* iii. 1, 2.

This Account of Holineſs, I am ſenſible, would not be pleaſing to many, who are profeſſed Advocates for what, as it is uſually called, practical Religion. I have ſometimes thought, that it is a *little hard*, however, *it is unjuſt*, they are pleaſed to object to us, when we treat of the Doctrines of the Grace of God, that we have no Concern for Holineſs and practical Religion: And when we diſcourſe of *real* Holineſs, they are diſguſted, and ſay, that we are too *preciſe*, *ſtrict*, and *rigid* in our Account of it. This is a ſufficient Teſtimony, even from themſelves, that they *abuſe* us, when they ſay, that we have no Regard to practical Holineſs, becauſe we aſſert the Doctrines of Free Grace; they have forgot, as I ſuppoſe, what they object to us of this Kind, when they declare themſelves to be diſpleaſed with our Account of Holineſs, as too *ſtrict and rigid*. But why are they diſſatisfied with that Account? the Reaſon is, they thought themſelves *rich, and increaſed with Goods, and had Need of nothing*: And, therefore, to be pronounced and proved Bankrupts and Beggars, very much diſpleaſes them. All their Gold, on which they valued themſelves, if indeed our Explanation of Holineſs agrees with Truth, they find that it is *mere Droſs*. This gives them much Uneaſineſs, and is what they cannot bear with. As was before obſerved, Luſt maintains its Rule in the Heart, even when it is checked by Conviction, under which theſe Perſons are ſuppoſed to act. The Form

Form of its Government in the Mind is altered, but its Dominion is not taken away, nor *the Extent* of it diminiſhed. Holineſs is indeed a great, yea, a moſt excellent Thing. I fear, that but little of it is found with many, who, yet, go on in a conſtant Courſe of religious Duties: And the beſt among us are very defective herein. Thoſe who moſt ſtudy the Nature of Holineſs, and keep the ſtricteſt Watch over their Hearts, will beſt diſcern their Defects and Imperfections, and be much ſtirred up to practiſe the great and neceſſary Duty here recommended, *viz.* Following after Holineſs, which I proceed to conſider,

Thirdly, We ought to follow Holineſs, *i. e.* in an earneſt Manner we ſhould endeavour after our Improvement therein. The original Word (διωκω) is elſewhere rendered, *I preſs* *. It ſignifies a Fervency of Deſire, and an Earneſtneſs in Endeavour. If we are deſirous of an Improvement in Grace, we muſt, in order to it, make it our *Scope* and *Aim*; not reſt ſatisfied with our preſent Meaſure of Grace, but uſe a holy Diligence to increaſe it; without this, we cannot reaſonably expect and hope for an Advancement in Holineſs and Spirituality.

1. We muſt oppoſe, and *make no Proviſion for the Fleſh.* So far as we gratify and feed the carnal Part in us, we prejudice our nobler Part. Grace is always a Sufferer by thoſe Acts

* *Phil.* iii. 14.

of the Mind, which ſpring from, and are pleaſing to its oppoſite; for as Corruption and Grace are contrary Principles in the ſame Subject, whatever ſerves the Intereſt of the one, prejudices the other. If, therefore, we are not careful to deny the Fleſh thoſe Gratifications, which it is continually ſeeking after, we ſhall diminiſh the Vigour of the Spirit, and greatly interrupt its Exerciſe. Hence, we muſt, I think, be convinced of the Neceſſity of obſerving the Nature and Tendency of our Thoughts, whereby we may, without much Difficulty, form a true Judgment of their Origin; from what Spring of Action, in us, they take their Riſe, whether from the Fleſh, or from the Spirit. All vain Imaginations, all irregular Thoughts, all corrupt Motions of the Will and Affections, ariſe from the Fleſh. Now, if we really deſign and deſire an Improvement in Grace and Holineſs, we muſt be obſervant of the Acts of our Souls, and oppoſe thoſe which are vain and carnal; Negligence in this Matter, will iſſue in unſpeakable Advantage to the Fleſh, and neceſſarily end in great Damage to our ſpiritual Part, which it is our Wiſdom, Intereſt, and Duty, to be ſolicitouſly careful, that we no way prejudice it. The noxious Weeds of Corruption in our Hearts, cannot be nouriſhed without Injury to the precious Seed of true Grace. *Worldly*, *ſelfiſh*, *ambitious*, and *covetous* Thoughts, when countenanced and cheriſhed in the Mind, greatly hinder the Exerciſe of Grace, and aſſuredly prevent its Growth.

Growth. There is great Reaſon to fear, that many, who go on in *a Round* of religious Duties, are not able to ſay, that they are much ſpiritual in thoſe Duties, thro' the abounding of ſuch kind of Thoughts in their Hearts; and yet theſe religious Performances give them Satisfaction at leaſt, if they are not with them the Occaſion of Self-Admiration and Applauſe. We ſhall never arrive to any *Eminency* in Holineſs, without much Self-Denial, and a *ſtrict* Watch kept upon Luſt, which hath numberleſs Ways of exerting itſelf, and a conſtant Oppoſition to it, in what Manner ſoever it acts its Part in us.

2. We muſt make it our *Scope* and *Aim*, in religious Exerciſes, to act our Graces, if we would improve in Holineſs: Attendance to them is a neceſſary Branch of our Duty, and the Neglect of that Attendance is *inexcuſable*; but a bare external Performance of thoſe Exerciſes, will be of no Efficacy towards our Improvement in Grace. As there is no greater Degree of Holineſs in our religious Services, than what conſiſts in the Actings of the ſpiritual Principle in our Souls; ſo all our Advancement in Holineſs in thoſe Services, is from the Exerciſe of this holy Principle. Unleſs, therefore, we aim at performing ſpiritual Duties, in a *ſpiritual Manner*, our Expectations of gaining Advantage to our ſpiritual Part thereby, muſt be diſappointed, becauſe we have no Ground for ſuch Expectations.

3. We ought to deſire *the ſincere Milk of the Word.* The Grace of the Goſpel *alone* is

ſuited

ſuited to feed and nouriſh our heavenly Part. The Doctrine of the Law acquaints us what Holineſs is; but it is only the Grace of the Goſpel which diſpoſes us to the Practice of it. Let us not flatter ourſelves with a Hope of increaſing the Vigour of the gracious Principle in us, by any other Doctrine, than that of free Grace; for if we do, we ſhall certainly meet with a Diſappointment. Becauſe the Doctrine of Grace is that Food which God has provided and appointed for the Support and Nouriſhment of the Principle of Grace, and no other than what infinite Wiſdom has provided for that Purpoſe, will ever, in the leaſt Degree, (let ſome ſuggeſt what they pleaſe) ſerve to that important End. Real Holineſs, and the Practice of true Religion, by ſinful Men, can only be promoted by thoſe Principles which are peculiar to the Goſpel; the Reaſon is, that Holineſs, and that Religion, is no other than the Exerciſe *of Grace* in the Hearts of Believers, the Strength and Vigour of which wholly ariſes from that Nouriſhment it receives, by digeſting the glorious Truths of the Goſpel. *Evangelical* Obedience, than which *no other* deſerves the Name of Holineſs, *nor is the Thing*, can only be promoted by Evangelical Doctrines. Indeed, a Diſpoſition to a *merely moral Obedience* may be excited by Diſcourſes of Morality and Virtue; but that is not Holineſs, or a *Meetneſs* for future Bleſſedneſs, whereof I am to treat in the laſt Place.

Fourthly,

Fourthly, *Without Holineſs no Man ſhall ſee the Lord.* Two Things muſt be attended unto, in this Branch of the Subject, *viz.* the Sight of God: And, that no Man who is not the Subject of Holineſs, ſhall have this happy Viſion of him. In diſcourſing on the former, I would ſhew, what are the Properties of this View, and then the Objects, which are beheld with a Joy to us, at preſent inconceivable.

I. I begin with the Properties of this Viſion of God. And they are ſuch as muſt be exceedingly delightful to every one who truly deſires to enjoy it. For, vision of God

1. It will be immediate, clear, and full. Here the Saints ſometimes have ſpiritual Views of God by Faith, which fill them with Joy unſpeakable, and full of Glory: But theſe Proſpects are far inferior to that View they will have of God in the heavenly State. They are attended with a double Diſadvantage, at preſent, which renders it impoſſible to have the ſame View of God now, that they will enjoy hereafter. So long as they are in this State, they will be Subjects of Darkneſs, which incapacitates them to diſcern the Glory of heavenly Objects in a full and perfect Manner. They are Subjects of the Light of Grace: *For, God who commanded the Light to ſhine out of Darkneſs, hath ſhined into their Hearts, to give them the Light of the Knowledge of his Glory in the Perſon of Chriſt* *. But, then,

* 2 *Cor.* iv. 6.

they

they are alſo Subjects of Darkneſs, and, therefore, muſt be incapable of taking a complete View of ſpiritual Things. Beſides, they only diſcern thoſe Objects thro' a Medium at preſent. *Now we ſee thro' a Glaſs darkly.* It is not an immediate View of thoſe glorious Objects we now enjoy, but a Repreſentation of them in the *Glaſs* of the Word: And this Repreſentation of them is below their true Nature, for Language cannot fully expreſs it. The Beauty and Glory of thoſe bright Objects, Words can give us but an imperfect Image of. Since, in this State, we are attended with this double Diſadvantage, our Proſpects of heavenly Things, muſt be far inferior to that View we ſhall have of them in the bleſſed World; When *we ſhall ſee as we are ſeen, and know as we are known.* And, if the preſent imperfect View fills our Minds with inexpreſſible Delight, what Joy! what Pleaſure! what Complacency muſt poſſeſs our Souls, when we ſhall have an *immediate*, *clear*, and *full* View of thoſe inconceivably glorious Objects!

2. The Saints will enjoy an uninterrupted View of God hereafter. Their Proſpects of him by Faith, in this State, are often interrupted by Unbelief, and numerous other Cauſes: But no Interruptions will take place in their future Views of their heavenly Father, thro' the Interpoſition of any Clouds. No Shades of Darkneſs will ever paſs over them in the World above, which is all Light and Glory; nor will their Minds at all be diverted from be-

beholding God and a dear Redeemer, by a Preſentation of any other Objects, which now too frequently is the Caſe. This Conſideration, added to the former, gives us a moſt delightful Idea of the heavenly State. I ſubjoin,

3. This Proſpect will be endleſs. That State of Happineſs is permanent, and will continue forever. *Here we have no continuing City; but we ſeek one to come, a City which hath Foundations, whoſe Builder and Maker is God.* The Saints *will ever be with the Lord, in whoſe Preſence is Fulneſs of Joy, and at whoſe Right Hand are Pleaſures for evermore.* As their Exiſtence will be eternal, ſo their Views of God will be without a Period. As no Change can poſſibly happen in the Nature of that bliſsful State, ſo it ſhall never have an End. If we conſider the infinitely glorious Nature of the Objects ſeen; if we conſider the Properties of this heavenly Viſion, *viz.* that it is clear and full, that it is uninterrupted, and without End; ſurely we muſt conclude, that this State is moſt deſireable, and perfectly bleſſed.

II. This is a Viſion, or Sight of God.

1. We ſhall diſtinctly diſcern what each Perſon in the adorable Trinity hath acted, in order to our eternal Salvation and Happineſs.

(1.) The kind Part the divine Father hath acted in our Favour. Our Election to everlaſting Life, was his gracious Act. He *choſe us in Chriſt before the Foundation of the World*; and this Choice of us, was unto perfect Holi-

neſs. The Contrivance of the Way of our Recovery from that Ruin brought on us by Sin, is his. He appointed Chriſt to be our Mediator, Head, and Surety, and decreed his taking upon him our Obligation to the Law. It was his ſovereign Purpoſe, that he ſhould bear our Guilt, and ſuffer that Penalty to which it rendered our Perſons obnoxious, according to the *juſt Conſtitution* in the Law, and, thereby, ſatisfy its *equitable* Demands, and fully maintain the Rights of Juſtice, to whoſe terrible Reſentments our Crimes expoſed us. He gave all the invaluable Treaſures of Grace and Glory into the Hand of Chriſt for us; and on the Foundation of his Atonement, he diſpenſes the Bleſſings of Grace to us in Time, and will communicate to us the Bleſſings of Glory in Eternity. *He will give Grace and Glory, and no good Thing will he withhold from us* *. Since he *ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all Things?* If the imperfect Views we have at preſent of the ſtupendous Acts of the Father in our Favour, yield us inexpreſſible Pleaſure, what tranſcendent Delight will be produced in our Minds, by the future Proſpect of them?

(2.) We ſhall forever have in View the compaſſionate Part, which the eternal Son hath performed in our Favour. His undertaking for us, in the eternal Covenant tranſ-

* *Pſal.* lxxxiv. 11.

acted

acted between the Father and himself, and the Holy Spirit. His Assumption of our Nature, *in the Fulness of Time*, coming under the Law to redeem us from it, agreeably to the sovereign Purpose of the Father, and his own free Engagement. His Susception of our Guilt, and voluntary Submission to the Father's Pleasure, in *making his Soul an Offering for our Sins*, whereby he expiated our Guilt, *made Peace* for us, and secured our Persons from that *direful* Vengeance, which we, in Consequence of our Sins, were liable unto. Besides, he *brought in* for us an *everlasting Righteousness*, which justifies our Persons, and gives us an *unalienable* Right to eternal Life. And now he is in Heaven, it is his continual Employ to make Intercession for us, as a sympathizing and compassionate High Priest, under all our Difficulties, Temptations, and Sorrows, in this State of Imperfection, and Snares and Dangers. The imperfect View we have of these Things now, affords us the highest Pleasure; the clear, distinct, and endless Prospect of them hereafter, therefore, must possess our Souls with a Delight, that far surpasses our present Comprehension. For, since ineffable Joy arises from those low and imperfect Views of heavenly Objects, which this State admits of; certainly unknown and inconceivable Delight will result from the clear and perfect, and uninterrupted Prospects of those Objects, in the happy World above.

(3.) We ſhall eternally behold what a gracious Part the bleſſed Spirit acts in our Favour, who inſpires us with ſpiritual Life, when we are *dead in Treſpaſſes and Sins*; infuſes heavenly Light into our Souls, which are naturally Darkneſs; operates on us in a Way of ſpiritual Conviction; gives us a Senſe of the Evil of Sin; ſhews us the exceeding Sinfulneſs of our Nature; preſents us with a View of our inevitable Miſery, as in ourſelves conſidered; diſcovers to us the Ability and Suitableneſs of Chriſt, as a Saviour; encourages and aſſiſts us to make a humble Application to him for Life and Salvation; applies his Blood to our Souls, to eaſe us of the *preſſing* Load of our Guilt, and heal the Wounds it gives us; ſhews us the Glory of his Righteouſneſs, and enables us to lay hold on it, and embrace it, as the Matter of our Acceptance with God, our righteous Judge; opens to our View the Secrets of the Almighty, relating to the ſtupendous Deſign of our Recovery, and powerfully applies to us the *precious Promiſes* of his Word, whereby we are encouraged to hope in him, and draw near to him, as our gracious Covenant-Father, and in this Character to aſk of him all that is needful to our Support, Guidance, and Conſolation: He bears with all our Provocations, heals all our Backſlidings, reduces our Souls when we go aſtray, revives the good Work under its Decays, and *reſtores to us the Joy of God's Salvation*, and eſtabliſhes us afreſh in the Ways of Holineſs and Peace, and will continue ſo to do,

do, until we arrive ſafe to the heavenly World, where we ſhall ſee the Wonders of his Love, in that perſpicuous Manner the preſent State admits not of.

2. We ſhall enjoy a conſtant View of the divine Perfections, as they are exerciſed and diſplayed in our eternal Salvation. Everlaſting, free and ſovereign Love gave Riſe to the Deſign, and runs thro' every Part of it: That is the Fountain from which all our Salvation, and the whole of our Happineſs ſpring. Infinite Wiſdom concerted the fit Methods of our Recovery, ſafe for us, and glorious to God. Who could ever have thought that Sin might be pardoned, and yet puniſhed; that the Sinner might be ſaved, and yet Juſtice executed? This Contrivance is the higheſt Effect of the Wiſdom of God, how much ſoever an *ignorant* and *proud* Generation of Men deſpiſe it as *Folly*. It is *the Wiſdom of God in a Myſtery, the hidden Wiſdom, which he ordained before the World to our Glory*. Beſides, in this Affair, the infinite Rectitude and Righteouſneſs of God moſt evidently appear. His Love to our Perſons is not more conſpicuous, than his juſt Abhorrence of, and Indignation againſt our Sins, in this Method he has took to pardon and ſave us. He appears to be juſt in juſtifying thoſe who believe in Jeſus, on the glorious Foundation of his Atonement and Satisfaction. This is ſaving us in a Way becoming himſelf; *It became him for whom are all Things, and by whom are all Things, in bring-*

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ing many Sons to Glory, to make the Captain of their Salvation perfect thro' Sufferings. Again, the Truth and Faithfulneſs of God, ſhine moſt eminently in the Accompliſhment of his Promiſes, relating to our everlaſting Salvation and Happineſs; and his abſolute Immutability, on which our Security reſts, is fully manifeſted. Much of the Glory of Heaven will conſiſt in clear, diſtinct, and endleſs Views of the infinitely glorious Perfections of God, as exerciſed in our Redemption, and as they ſhine thro' the Perſon of the Mediator.

3. We ſhall always behold the Glory of Chriſt our dear Redeemer. He who was crowned with Thorns for our Sakes, we ſhall have the Satisfaction of viewing ſeated on a Throne of Majeſty, and crowned with Glory, and ſurrounded with the whole Number of the Elect of God, and Myriads of holy Angels, all uniting in joyful Songs of Praiſe to him for his redeeming Love to us miſerable and worthleſs Creatures. For this he prays, and this he demands of the Father for us, which he has a Right to do; *Father, I will, that they alſo, whom thou haſt given me, be with me, where I am, that they may behold my Glory, which thou haſt given me.*

4. We ſhall have a conſtant and full Perception of the Love of each divine Perſon to us, and of the infinite Delight Father, Son, and Spirit will eternally take in our complete Felicity. It is Matter of Joy to the divine Perſons to do us Good now, and when the De-

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ſign of our Salvation ſhall be completed, our Souls will have a raviſhing Senſe of that Pleaſure, which ariſes to them from the Accompliſhment of that gracious Deſign. The divine Perſons *rejoice over us to do us Good*, as we are the Objects of their infinite Affection and Love. The Deſign of our Salvation was infinitely pleaſing to the Father, Son, and Spirit; and the Accompliſhment of that Deſign will be Matter of eternal Delight unto each of them. When we have once arrived to the heavenly World, we ſhall enjoy a perfect and conſtant Senſe of that Pleaſure which God takes in our Felicity, and that Senſe muſt be productive of a moſt exquiſite Joy.

The Knowledge which the Saints now have of heavenly Things, they ſhall never loſe. All Gifts and Acquirements, on account of which Men are very apt to value themſelves, will ceaſe in that State, as there will be no need of their Exerciſe; but our ſpiritual Knowledge of ſpiritual Things ſhall then be fully ripened and brought to Perfection; *We know in Part, and prophecy in Part, when that which is perfect is come, that which is in Part ſhall be done away.* The Objects are the ſame we now ſee by Faith, that we ſhall have an immediate, clear, full, and endleſs Proſpect of in the World above; Glory, therefore, is Grace in its full Maturity, or our ſpiritual Knowledge of ſpiritual Things grown up to its intended Perfection. A moſt pleaſing Thought this, and it is what may very juſtly

be conſidered as a moſt perſuaſive Motive, diligently to ſtudy thoſe ſacred Truths. Who that conſiders this, and is acquainted with the Excellency of the Knowledge of Chriſt, and of God, in and thro' him, will not be excited to uſe the *utmoſt* Diligence to increaſe and enlarge his Acquaintance with thoſe ſublime and heavenly Truths? If we really deſire to poſſeſs future Glory, ſurely it muſt be a moſt eligible Thing, in our Eſteem, to enjoy as much as we can, of that Satisfaction and Delight, which ariſe from a ſpiritual Perception of the Nature of thoſe Objects, in the perfect Knowledge of which, will conſiſt our complete Felicity, when with us Time ſhall have an End. Unleſs ſomewhat of this Kind is found in us, I know not of any Evidence we can poſſibly have of a Right unto, or of a Meetneſs in us for the Enjoyment of the bliſsful Viſion of God. For, if we have no Inclination to be ſeparate from the World, and all Things in it, in our Thoughts, Deſires, and Affections, whilſt here we dwell, what ſolid Foundation can we be ſuppoſed to have, to ſupport a Hope, that the heavenly State is *really* deſirable to us? None at all, as I think. If the *Firſt-Fruits* are not valued and ſought after, why ſhould it be thought, that reaping the plentiful Harveſt is *really* deſired? Are we at great Pains to acquire Knowledge which will vaniſh, as uſeleſs, at Death, and ſhall we not labour to add to that Knowledge, which will never be loſt; but ripen into Glory, when our

Souls

Souls ſhall be diſlodged of our mortal Bodies. And, if it be ſo, our Approbation of, and Delight in thoſe Things, may be allowed as a good Evidence of our Meetneſs for the Enjoyment of this glorious State. On the other Hand, can we think, that thoſe Perſons are in the Way to Heaven, or deſire to enjoy it, who diſcern no Excellency and Glory in theſe Things; but ſlight and deſpiſe them, as mere Fooliſhneſs? No ſurely; it is not Heaven they deſire the Enjoyment of, but a miſtaken Image which they have framed to themſelves of that glorious State. An unregenerate Perſon neither knows what Heaven is, nor can deſire it. That alone deſires the Enjoyment of Heavenly Glory, which is a true Preparation for it, and is the real Commencement of it in the Soul, *viz.* that gracious, holy, and ſpiritual Principle which is implanted in a Perſon, at the Time of Regeneration, and is Regeneration itſelf. This leads me to obſerve,

Laſtly. That no Man, without Holineſs, ſhall have this happy Sight of God. No Man whatever, let him be what he may, as to Deſcent, Education, State, Gifts, Uſefulneſs to others, whether in the Civil or Religious Life, unleſs he partakes of Holineſs in this State, he ſhall not participate of Happineſs in the next. As God deſigned all to become Subjects of Holineſs in this World, whom he appointed to eternal Salvation; ſo holy Perſons *only* are capable of that Glory, which conſiſts in the Viſion of him, Communion with him, and in a

conſtant Adoration of him, which is maintained in the Mind by a Perception of his infinitely glorious Excellencies and Perfections; and, conſequently, no Man, without Holineſs, ſhall ever ſee the Lord.

Some, it may be, will be ready to fear, from the Conſideration of what has been obſerved concerning the Nature of *real* Holineſs, that they are not the Subjects of it, and may ſay, if that Spirituality enters into the Nature of true Holineſs, which you have expreſſed, I am afraid that, for my Part, I am a Stranger to it; I find, to my Sorrow, ſo much of the contrary of it in me. To ſuch I would obſerve, that every Man in this World, who is the Subject of Holineſs, he alſo is the Subject of Sin: Tho' every Man that is the Subject of Sin, is not the Subject of Holineſs; every one here, who is a Subject of Holineſs, is likewiſe a Subject of Sin: Do not, therefore, think, becauſe you have Sin, that you have no Holineſs. What is it in you, that prays, watches, and ſtrives againſt Sin, as Sin? Is it the Fleſh? No, that will never become an Oppoſer of itſelf. What is it in you that approves of the Law, as *holy*, *juſt*, and *good?* Is it corrupt Nature? No; that is *not ſubject to the Law of God, nor ever will be*; theſe are Acts proper to a Principle of Holineſs and Grace. The Fleſh will ſtill *ſerve the Law of Sin*, and you will be deceived if you think otherwiſe, for it is only the ſpiritual Part of a Believer that *ſerves the Law of God.* Hence, the *Apoſtle* reſolves

the contrary Actings of his Heart, into theſe two contrary Springs of Action in himſelf; *Fleſh and Spirit*, or *Corruption and Grace*: *So then with my Mind, I myſelf ſerve the Law of God; but with the Fleſh the Law of Sin.* The Being of Corruption in the Mind as an active Principle, engaged in the Service of the Law of Sin, is not to be conſidered as an Evidence, that there is not preſent in the Soul, a holy Principle, which is diſpoſed unto, and engaged in the Service of the divine Law. It is the Dominion of Sin that is ſuch an Evidence, and not the Preſence of it, as an active Principle, always ready to exert itſelf in an Oppoſition to what is truly good, or of a ſpiritual Nature, and inclined to act what is evil. Regeneration neither takes away the Being of Sin, nor deprives it of a Power to act in Oppoſition to what is holy: And as Sin in the Regenerate does exert itſelf in Oppoſition to that which is holy, ſo it is a Diſpoſition to do what is ſinful. A Principle of Grace really takes away the Reign of Sin, but leaves it exiſtent in the Mind, and changes not its Nature, it ſtill is, and will always continue to be what it was; Conviction doth not that: The Fleſh, as has been obſerved, how much ſoever it is checked by Conviction, as to the Manner of exerting itſelf, it preſerves its Rule entire: Tho' the Form of its Government is altered, it ſtill maintains its Dominion in the Unregenerate. If, therefore, there is any Thing *at all* of this Spirituality and Subjection to the Law, in you,

and Approbation of heavenly Things themſelves, there is a Principle of Holineſs in your Hearts, and you have proper Foundation for *a holy Confidence, that he who hath begun a good Work in you, will perform it until the Day of Chriſt.*

FINIS.

ADVERTISEMENT.

IF that Aſſiſtance which is neceſſary to finiſhing of a Work that I have under my Hand, ſhall be graciouſly afforded, and the Deſign meet with Encouragement, I ſhall preſent the Reader with a Treatiſe on various Subjects, viz.

On the original Purity of human Nature. On its preſent Depravity. Of the Defects which attended the Doctrine of Morality, as taught by Philoſophers and Poets. Of Regeneration, Converſion, and Sanctification. The Life of Faith. Growth of Grace. The Difference between real *Converſion, and the* Semblance *of it. Of Declenſion in the Power of Religion; its Cauſes, and the Ways and Means of a happy Revival under Decays of Grace. Of the Temptations of the preſent Age, and Cautions againſt them. Of Communion with God in the Courſe of that Obedience we are required to yield to him*, &c.

Wherein I ſhall endeavour to give Reſolutions to difficult Caſes of Conſcience, as they occur on the various Subjects treated of.

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